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then, after a certain lapse of time, some fortunate ones are released, to rise like the orbs of light into the heavens above." These notions, almost universal to the race of man, as Dr. Brinton considers, have persistently "retained their sway over the religious sentiments and expressions," as appears in many religious formulas of our own time. The volume of the President of The American Folk-Lore Society must make clear how catholic, and closely related to all human interests, are the purposes of a true student of American Folk-Lore.

W. W. N.

TOSSING UP A CHIP (vol. iii. p. 30).—The practice of tossing up a chip, and guessing whether the wet or dry side would come uppermost, was familiar to my boyhood in southern Wisconsin. I think we used it in other things as well as in deciding the "innings" of a game. I do not think that there was any belief in it as a charm, but that the spittle merely marked the chip, so that the different sides could be recognized. It was therefore precisely like calling "heads" or "tails" in deciding by the toss of a coin. I do not believe that any of my companions had learned it from the Wabanaki, and I imagine that it was common among older persons in our community. The Indians are just as likely to have learned it from the whites, but the probabilities are that it has been used by many peoples, quite independently, as the simplest possible form of casting lots.

H. E. Warner, Washington, D. C.

SPITTING ON THE HANDS (vol. iii. p. 58).—As to spitting on the hands when trying to take a firm hold of any implement, I take it that the idea is not to moisten the thing grasped, which might make it more slippery. Spittle is decidedly sticky, and I think it entirely probable that there is often a temporary advantage in spitting on the hands, though not to any such extent as would be supposed from its general use. But, in chopping, or using an axe, shovel, or pitchfork, only one hand grips the handle, which slides through the other hand as the blow or thrust is given. Here the stickiness of the spittle is an actual hindrance, as I learned very early, and consequently I never indulged much in the practice, which is, I believe, nearly universal among laborers. It may, of course, be a survival of a belief in its power as a charm, but I think it grows out of experience of its utility in some things, thoughtlessly applied to a multitude of things where it is of no use. — H. E. Warner.

THE FOLK-LORE OF BONES.—Dr. Brinton's article in the last number of the Journal (p. 17) suggests a note with reference to the English Gypsies. These have but one established word for a fairy, goblin, or other small creature of the kind. It is *kuklos*, or *kukalos*,—the modern Greek *kok-kalon*, a bone. They also call a bone by the same name. In Greece, as in India, there is the same connection, and in both there are stories to the effect of a bone becoming a goblin. In European folk-lore sometimes it is an old woman who carries home a bone and hears it talk; sometimes it is the bone whistle, made of a bone of the murdered prince, which sings a

song revealing the murder. I heard this last from an Italian fortune-teller. The Hebrews believed that there is one bone in a man from which his soul would rise at the Judgment-Day. The Wabanaki Indians have a long and curious story, given in my "Algonkin Legends," of a sorcerer who is often killed, but always revives from one bone. I not long ago saw a dagger in Geneva, the handle of which was a human bone. Brinton has mentioned the Hebrew bone *Luz*, but not the curious and widely-spread identification of a bone with a fairy. From this the Gypsies call dolls and all Punch-puppets, etc., *kukolos* or *cockaloes*. — *C. G. Leland.*

HANDSELS (vol. iii. p. 56). — It is an Eastern superstition, widely spread, that to have good luck a shopman must sell to the first comer in the morning whatever he wants at any sacrifice. Sharp fellows take advantage of this. I think it has been disseminated of late by Oriental Jews.

C. G. Leland.

RECORD OF AMERICAN FOLK-LORE.

ESKIMO AND NORTHWEST CANADA. — E. Petitot publishes in the "Revue des Trad. Pop." p. 590, a number of songs which he collected during his long stay in the Mackenzie Basin a number of years ago.

A mine of information is contained in the Rev. Father A. G. Morice's report on the Western Dene ("Jour. Can. Inst." p. 109). The customs and the social character of the tribes of the interior of British Columbia, so far as they belong to the Tinneh group, are described in minute detail. As the report was written on the lines of a sociological circular of inquiry, issued by the Canadian Institute, and as the circular does not emphasize the importance of studies on religions and folk-lore, these subjects are not treated as fully as we might desire, and as the author is certainly able to deal with them. The fact which is most clearly brought out by the paper is, that these tribes are much influenced by those inhabiting the North Pacific coast, and that the point of contact and of diffusion must be looked for on Skeena River.

Incidental remarks on customs and beliefs are to be found in F. Boas's report on the tribes of the North Pacific coast (Proc. British Ass. for the Advancement of Science, 1889). While other subjects are treated at some length, the author does not give any information on the myths and traditions of the tribes he describes. The coast tribes and the Kootenay of the upper Columbia valley are treated in this report.

WASHINGTON. — Rev. M. Eells continues his valuable series of papers on the Indians of Puget Sound. In the March number of the "American Antiquarian" he treats the Wanderer legend in its connection with the religious ideas of the natives and the shamanistic practices of the Indians of Puget Sound. It appears from this paper that the legend of the creator, who returned to the world when mankind became bad, in order to punish